



The American Friend

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New Note in Headlines

AN EDITORIAL

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DISCUSSES INTERNATIONAL COOPERATION

Dr. William P. Merrill of New York, discussing America's responsibility and method for international cooperation, gave seven reasons why America cannot honorably escape such responsibility. He enumerated the prosperous condition of America as compared with an exhausted, debt-laden world; the necessity for America's own commercial and moral interest to put her strength into world service; our indebtedness to other nations because of what they have contributed to our own prosperity; the history, traditions and ideals of America, which call upon us to lead in securing world peace; our aloofness from the great cooperative undertakings of other nations makes imperative our own moral obligation to use every available opportunity to cooperate with other nations; the present state of feeling towards America on the part of other nations, and the need to do our utmost to dispel such feelings; and finally, the fact that we have no axes to grind and are less subject than others to the suspicion of ulterior motives.

THE CHURCH OF AMERICA AND EUGENICS

For something like two years now the American Eugenics Society has had a Committee on Co-operation with Clergymen. The society naturally feels that if the best Americans are to be the ancestors of the future America it will find a very large proportion of these best ancestors among the people of the church. The committee began its work of acquainting the clergymen and the church people of America with the real meaning of eugenics by offering three prizes last year for the three best sermons on eugenics actually preached before a regular congregation. Some five hundred and sixty clergymen and rabbis wrote in for information. No one knows how many of them preached such sermons, but the committee received sixty sermons in competition for the prizes. These have been cut down to twenty and are now in the hands of the committee of judges. Next year

the committee expects to offer prizes for sermons similar to those offered this past year and will make further announcement in regard to this later. It also sees the possibilities of education through discussion of such material at religious conferences. It would make it clear that eugenics is no Nordic propaganda. It is only a study of the way to secure the best human material of every race, and of the best ways to cultivate among our finest men and women a conscience aware of the Kingdom of God upon earth. It will have in mind that purpose first and foremost.

CHRISTIAN ENDEAVOR IN PACIFIC ISLANDS

Nowhere in all the world does Christian Endeavor do better or more practical work than in countries that are just emerging from paganism. "We say that the Constitution follows the flag," writes C. F. Rife, a missionary to the Marshall Islands, "but," he adds, "the church follows the Christian Endeavor society," and this is his reason for saying so: In the Marshall group of Islands in the South Pacific, there are Christian teachers on all the islands that are inhabited. One of the last to receive the gospel is Bikini, the farthest to the northwest, with the exception of two that belong to a trading company which uses them for plantations. Bikini has a population of eighty souls, and until a few years ago, when Mr. Rife landed on its shores, the people were all pagans. "At that time," he writes, "we held a service under the cocoanut trees. The teacher, his wife, their two children, and my four or five boys, were the only ones that took part in, or could assist in, the singing. Some of the people asked what we were doing. In the course of five months they all began to repent, and in a year they were trying to follow, in the Christian Endeavor society, the light that they had. The Christian Endeavor society was organized before the church, and it was through the Christian Endeavor training that church members were gained." He further adds that in all of these islands all good church members are also Christian Endeavorers.

WILL SPEAK FOR INTERNATIONAL PEACE

Nearly one hundred men and women of national prominence have volunteered their services as speakers in the cause of international peace, and during the coming year they will address meetings arranged in all parts of the country. This announcement was made by Lindley V. Gordon, head of the Extension Department of the World Alliance for International Friendship Through the Churches, in a report presented at the Eleventh Annual Meeting of the organization. Mr. Gordon said that the persons he named had agreed to serve without compensation in connection with the Speakers' Bureau organized by the World Alliance. Among those accepting the invitation are: Dr. Tully C. Knoles, Judge Florence Allen, Professor Irving Fisher, Dean Shailer Mathews, Bishop James E. Freeman, Bishop William M. Bell, Chester H. Rowell, Mrs. James Lees Laidlaw, Bishop Edwin H. Hughes, Robert Fulton Cutting, Edward A. Filene, Hon. Henry Morgenthau, Ivy L. Lee, Dr. Alexander Lyons, President H. N. MacCracken, Dr. Clarence A. Barbour, Bishop F. J. McConnell, Mrs. Edgerton Parsons, Dr. Hamilton Holt, Bishop Charles L. Slatery, Dr. Charles E. Jefferson, Hon. John H. Clarke, Alfred Lucking, David Hunter Miller, Dr. Henry Goddard Leach, President Mary E. Woolley.

MODERN METHODS OF PARISH VISITATION

An Anglican rector from New South Wales, Australia, writing to a London paper, says that the most urgent need in his parish is for an aeroplane to be used in visiting the outlying sections and the isolated settlers where roads are bad or nil. A light "moth" costing about £800 would do. The rector was a pilot during the war, before he was ordained. Using skill required in air combat to promote the cure of souls is a clear case of making the wrath of man to praise him. The Australian parish referred to is, says the sky-pilot, about the size of England.

Only *Three Months*

Nine months have passed with receipts totaling \$44,280.96 to apply on the 1926-27 Foreign Board's budget of \$96,603.54.

\$52,322.58

is the balance needed in order that payments promised to our missionaries and their co-workers may be made by March 31, 1927. The temperature is rising as indicated by December receipts. We will reach the top if every Friend will

Work Pray Give

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

A New Note in the Headlines

PRESIDENT COOLIDGE deserves his place in the headlines for sounding a new international note for 1927. Speaking at Trenton at the close of the old year, at the sesqui-centennial celebration of Washington's crossing the Delaware, the President called for a new declaration of independence that will free our own and other nations from instinctive reliance upon military force for protection. That was fine, but it was finer still when he suggested that the United States, without waiting on international agreements, proceed single handed, at whatever sacrifice, to set the Christian example of abstention from competitive arming while other powers arm. "I believe we are strong enough and brave enough," he declared, "to resist another domination of the world by the military spirit through our own independent action."

On previous occasions President Coolidge has shown courage and a gift for the dramatic in the way in which he has thrown down the gauntlet to the devotees of preparedness. He told the American Legion at Omaha that military preparedness never had kept nations out of war and never would. At the U. S. Naval Academy Commencement exercises he bluntly gave notice that throwing international scares for promoting big navy appropriations would not be tolerated. And now, just after Congressman Butler, (who calls himself a Quaker) Chairman of the House Committee on Naval Affairs, had been shouting for \$400,000,000 with which to build fifty ships and restore our naval prestige, the President celebrates a popular anniversary in our heroic military annals by telling him and his sympathizers that we cannot advance the policy of peace by a return to the policy of competitive armaments.

It is encouraging indeed to have a new turn made in the interpretation and application of Revolutionary War patriotism. A fighting patriotism was good enough for Washington, and it's good enough for us, has long been the popular refrain. President Coolidge, while admitting that we may still be called upon to sacrifice for providing adequate national defense, places the emphasis upon a new declaration of independence from the military spirit; upon a sacrifice for peace rather than for war. More strength to his arm in 1927!

When Will We Have Courage to Trust?

WE are admonished by the President in his Trenton speech that "altogether too much of international relationship is based on fear. Nations rejoice in the fact that they have the courage to fight each other," he says,

and asks, "When will the time come that they have the courage to trust each other?" So far as he may do so, he answers his own question for this country by saying that the time is now, and that we should proceed to prove this truth by taking the path of disarmament, regardless of what other nations may do. This is a new and significant note to come from the state. It has been left to the "impractical and visionary fanatics" called pacifists to utter such foolhardy sentiments. Not even have the peace organizations of the Christian Church risen to the moral, spiritual plane of declaring for disarmament, in co-operation with other nations if possible, but alone if necessary. Now that the chief representative of the state has said the word which the Church should long ago have spoken, will they pluck up their spiritual courage and follow him? We are not implying, of course, that President Coolidge has taken the pacifist position. He has, however, sounded a new appeal that should hearten all workers for the cause of peace.

Away back, even in the Old Testament era, were found a few young men, who, in the stress of great pressure put upon them to obey the state in violation of their convictions, refused, saying to the king: "We believe our God is able to deliver us from the fiery furnace, but if not, be it known unto thee that we will not serve thy gods." Isn't it about time for the professed followers of the Prince of Peace to make a similar declaration of independence, refusing to bow down to the gods of force and war? May we rise to the President's call to "put some courage into our convictions"—the courage to trust; to trust God and our fellow men of other nations.

Hold That Line America!

"HOLD that line! Hold that line!! Hold that line!!!" This is a well known refrain on the college football field, expressing the anxiety of the student body. In the face of threatened danger, the yelling section thus calls out imploringly to the college team to stiffen its defense and hold its line against the opposing eleven.

This stirring, imperative call is today being made to dry America. Having achieved apparent victory in securing the passage of the Eighteenth Amendment, with legislation for enforcing it, the dry forces have encountered a menacing counter-offensive made by the liquor interests and sympathizers. The opposition is well organized, resourceful and formidable. It has taken advantage of every possible "break" in the game and of every lapse in judgment and execution shown by Prohibition leaders. Now is the time, therefore, to show again the heroic character

of the Prohibition cause. America must hold its Prohibition line.

We could write almost endlessly of what is at stake here at home in the hotly contested game: of sobriety, self-control, economic welfare, physical fitness, education, moral stamina and Christian character as opposed to their glaring and baleful opposites. But it is not of ourselves that we are thinking just now, but rather of our neighbors in other countries who are making their own fight against the liquor intrenchments. "Their own fight?" Not altogether, for their fight is ours, and ours theirs. When their interests are threatened the liquor forces know no boundary lines. Neither must we, who should remember that it is not merely the Prohibition line in America we are holding but the hopes for world prohibition.

Our valiant Canadian neighbors have suffered defeat for the present through a "fake play" called government control. But their youth are aroused as never before and have sounded the slogan of "No retreat." Encouraged by the leaders of the United Church they are girding themselves for a renewal of the fray. We are holding our line for them as well as for ourselves.

We received from Gilbert Bowles the other day a comprehensive booklet, "Review of Social Work in Japan," an official publication. We were greatly interested in noting therein the growth of the temperance movement in that country, in which there are upwards of 400 temperance bodies. "The legislation in America for bone-dry prohibition," we read, "has given a special stimulus to this movement in our country." It is evident that we are

playing the game in behalf of the distant Japanese neighbors, too.

Down in Cuba a brave and peculiarly difficult struggle with King Alcohol is being joined by temperance leaders, very active among whom is our Friend May M. Jones. The liquor business in that country is not only immensely remunerative, for local economic reasons, but is a great national industry, with whose processes it is financially and industrially interlocked. Moreover, the Cuban people have a background in tradition and custom into which liquor fits as an article of daily diet essential to health and happiness. And now that the real facts are being brought to them, the liquor forces are hitting back with all the diabolical ingenuity for which they are known. Through the schools, where possible, and through a veritable avalanche of effective publicity, are they emblazoning alcoholic drinks, not only as essential to health but as a requisite to national prosperity. It is against such terrific odds that the temperance movement is actually making surprising headway. Why? Because, as our Friend puts it, "The incoming tide of the world movement against alcoholism is threatening to overwhelm the liquor interests in Cuba and carry them to destruction." The United States leads in this World Movement. Can it be doubted what it means to the temperance workers in Cuba whether or not we hold our line in this country?

These are but a few concrete examples of our world responsibility for the ultimate success of this cause. In the face of such a situation, even though we may be in the very shadow of our own goal posts, we cannot fail to "hold that line."

How to Make the New Year New

BY CHARLES M. WOODMAN

Using as his theme, "A Recipe for making the Year New," Charles M. Woodman at the West Richmond, Indiana, Friends Meeting on New Years Sunday preached from the text, "Behold I make all things new."

IT snowed at the close of Christmas Day, and the next morning the earth was covered with its white blanket. I noted that that day seemed longer and brighter because the snow was on the ground; that lines of separation between my neighbor's yard and mine had disappeared; that heaps of dried leaves, accumulated rubbish and the dirt of the street were all covered up. I offered a prayer that the year 1927 might have something in it like that for us all—days longer and brighter, points of difference less marked, the disagreeable things of life covered with that which is pure and beautiful.

Happy New Year! I am glad that once in the year there is a general use of the word "new." The cynic sneers at it. Today is like yesterday; tomorrow will be like today, he says. The world is older, not newer, he is constantly reminding us. But he is mistaken. The expression "New Year" is an arrow shaft. "Happy" is the string to the bow. The combination, Happy New Year, is a propelling power to pierce the crust of yesterday's crystallized life. "Consider," says Stuart Sherman, "whether it is better to change and be living, than to be unchanged and dead." The living thing builds more stately mansions continuously. The dead thing makes its house its tomb, and that house is usually a shanty.

We must believe there is newness in the year, or for us there never will be. Someone had to dream of a new way to India, or

this western continent would not have been discovered when it was. Someone had to dream of hitching steam to physical loads or there would have been no steam engines. Someone dreamed of applying lightning to human tasks and we are living in an electrical age. Prophets dreamed of a coming Messiah and there came the Christ. Someone must dream and talk about a better world, or there will not be any better world. Someone must think in terms of a New Year or the phrase will be only meaningless words. Let the cynic and the pessimist sulk and growl and complain. They never produce; they always tear down. We find what we look for.

Mother had a mixing bowl under the pantry shelf, and into it she used to put flower, milk, sugar, salt, eggs and other things, mix them up, put the mixture in the oven and produce what only mother could produce. We always wanted more. Following the analogy for a minute let us think of the mixing bowl as ourselves, our souls, our personalities. Whatever the year holds of newness for me will depend on what goes in the mixture of experiences in my own soul. The newness in the year depends not upon environment, or circumstances but upon my own attitude toward life. If I think of the year as a dry sponge or a squeezed lemon I will get nothing new out of it, but if I think of the year in terms of a ripe, juicy fruit I will get from it much of sweetness.

The oven, to follow the analogy, is the world in which we live. It has changed as much and more than the style in ovens has changed from the old stone oven to the electric oven of today; but the world has always been able to produce new things and happiness when the mixtures in the souls of men were made of the

proper ingredients. I suggest therefore the following ingredients properly mixed as a recipe for making the year new.

I. Let us get a new point of view in our Christian faith. Cease to regard religion as a channel through which we can get things from God and see in our Christian faith an opportunity for consecration to the great adventure with God of lifting and bettering human life. God is not a charity organization, dispensing dole. God is a power house of spiritual energy. Here is the difference between holding out my hand as a suppliant for the reception of divine favors, and reaching up my hand to grasp the hand of God, and letting his spiritual energy flow through me to others. I do not come to God as the dispenser of a free ticket to heaven on flowery beds of ease. I come to God as a source of inspiration for a great quest—private character and social righteousness.

II. Let us add to our present experience a little wider circle of living. Climb the mountain a little higher and get a wider horizon. Add some new interest to the life. Fit yourself for more than the one special thing you are now doing. Grow a new circle of interest around your life as the growing tree grows a new circle of wood fibre to its circumference each year. Add to your home interest, interest in another home. Add to your circle of friends some new acquaintances. Add to your interest in mechanics an interest in art. I must always add on, or become a sorry specimen of dwarfed incompleteness.

III. Let us make still another effort to raise the real up to the ideal. That is another way of saying, let us bring earth and heaven a little closer together. May we venture to say that the ideal is synonymous with heaven, or if not synonymous, the ideal is one great province of that blessed country. May we venture to assert that heaven is not far away, but near; the latch to the door is always within reach. The main door to heaven is not death, but a spiritual experience in the soul which antedates death. Death, it seems to me, is a side entrance to heaven—a door for late comers, perchance, who failed to find heaven in the daylight of the earthly life.

In any effort to bring the ideal and the real together we will discover that the ideal is latent in the real, as sunbeams penetrate the atmosphere. It takes the dust particles in the air to visualize the sunbeam as it shines through the crack of the darkened room. It takes the common things of the daily routine to vivify for us the ideal, the spiritual, the heavenly. May we not discover that every common task this year is like an incandescent lamp. Electrical energy is everywhere. We see it manifested in the lamp. Heavenly and ideal power is everywhere. May its power be turned into every common thing. How wonderful to consider that we can put this heavenly ingredient into this recipe for 1927 to help make it a New Year! We must in fact have this heavenly flavor to keep the year 1927 from getting stale before twelve long months pass by.

Deep Waters

BY EDITH LOMBARD SQUIRES

I think the way to Paradise must be
Encompassed by a river flowing deep:
A river one can swim down quietly,
As children drifting into dreamless sleep.
There is an atmosphere of blissful peace
That Paradise itself may not surpass,
To float down shining waves, that never cease
Their murmuring to the bending river-grass;
To smell the willows' fragrance on the bank,
The water-lilies white along the stream,
And moss-green meadows, riotous and rank,
That stray along the way, and with us dream;
To swim at last down waves of misty death,
And breast eternity with one glad breath.

Richmond, Indiana.

Which Way Shall I Take?

BY WILBUR K. THOMAS

FOR one, I have come to realize that nations, like individuals, have always been governed by force and will continue to be so governed by force in the future."

"The realization had come....that government must be by force, and an international arms agreement could be obtained only by fear."

The above quotations are from the speech given by Congressman Thomas S. Butler, Chairman of the House Committee on Military and Naval Affairs, as quoted in the *Philadelphia Inquirer*, December 24, 1926.

Contrast with these statements the following extracts from an address by President Calvin C. Coolidge at Trenton, N. J., on December 29, 1926. The occasion was the commemorating of the crossing of the Delaware by Washington's army.

"I do not believe we can advance the policy of peace by a return to the policy of competitive armaments. While I favor an adequate army and navy, I am opposed to any effort to militarize this nation. When that method has been worked out to its logical consequences, the result has always been a complete failure.

"We can render no better service to humanity than to put forth all our influence to prevent the world from slipping back into the grasp of that ravaging system.

"If the world had complete change of heart, complete moral disarmament, complete mutual understanding, complete sympathy, we would have little need of armaments and no need at all for international treaties limiting their use and size.

"Altogether too much of international relationship is based on fear. Nations rejoice in the fact that they have the courage to fight each other. When will the time come that they have the courage to trust each other?"

These statements bring into strong contrast two systems of thought in regard to militarism and nationalism. The first goes back to the old policy of government by force, and the second looks forward to the time when faith, justice and love will be the controlling factors in men's lives.

Which way shall I take? If I know which I should accept, have I the courage to act? One might differ with the President on the definition of "an adequate army and navy," but if one follows his other suggestions will he not work for a better understanding between men and nations? Will fear have a place in such a program? We may well say that if nations and individuals can only be governed by force and an international arms agreement can only be obtained by fear, then God is not supreme in the world. If that which brings the greatest joy to mankind can come only as a result of such actions as we have witnessed since 1914, we cannot believe that we are all children of God and that he cares for each of us as he cares for the sparrow.

How long will force and fear have a place in the Christian's program? Though the testimony of Friends in regard to war is clear and unmistakable, there are many members of the Society who openly or secretly approve of war "under certain circumstances." One need not question their sincerity, or criticize them as individuals; but one can say without being contradicted that war has no place in the program of Jesus. What, then, can be done to encourage professing Christians to accept his way of life? How can the members of the Society of Friends be challenged to adjust their whole lives to the Christ way of life or acknowledge that in their opinion his way is not feasible for the age in which we live? Such a challenge does not imply criticism or condemnation, but an effort to clarify the issue. Honest differences and consistent endeavor are to be encouraged, for only as men and women dare to think and stake their livelihood upon their convictions will progress be made.

We have looked upon Christianity as a beneficent religion. It is strange, therefore, to find the non-Christian world in India, China and Japan and the thinking people in Russia and Mexico turning against it. Evidently, something is the matter. Either

Christianity is an universal and beneficent religion, or its representatives have misrepresented it. How can the query be answered?

Those who stand for a larger army and navy are now openly accusing pacifists, religious bodies, and "misguided" individual Christians of jeopardizing our national and international interests. If the way of force and fear is right, then their accusations are justifiable. If the element of force and fear is a menace to the best interests of mankind, how many in the Christian group are strong enough to demonstrate the better way?

In pondering over the question and trying to decide which way one should go, meditate upon the following words from the same address of President Coolidge:

"But under our institutions the only way to perfect our Government is to perfect the individual citizen.

"It is necessary to reach the mind and the soul of the individual. It is not merely a change of environment but a change of heart that is needed. The power of the law may be of help,

but only the power of righteousness can be completely sufficient.

"I know of no way that this can be done save through the influence of religion and education. By religion I do not mean either fanaticism or bigotry; by education I do not mean the cant of the schools; but a broad and tolerant faith, loving thy neighbor as thyself, and a training and experience that enables the human mind to see into the heart of things.

"This has been a long, slow, and laborious process, accompanied by many failures and many disappointments. No doubt there will be many more in the future. But those who have faith in the power of the individual to work toward moral perfection are willing to intrust their destiny to that method of reform.

"It is that faith which justifies the American conception of popular sovereignty. There is no other theory by which we could explain the making of the American Nation and no other theory on which we can hope for its continuity."

How many members of the Society of Friends have the courage to follow the light?

Basking in Banana Land

Willis Beede Writes of Experiences in Jamaica

I have been in the Island of Jamaica too short a time to write in detail of the work done here by Friends, but perhaps a running sketch of the experiences of the past few days will be of interest to Friends at home.

Professor Millard S. Markle, head of the Biology department of Earlham College, and I left New York on the 8th of December. The city was still digging out of a heavy snow which had fallen a couple of days earlier. In many places snow banks one and two feet high lined the edge of the sidewalks. A cold, raw wind blew upon us as we steamed out of the North River into the open sea, and we were grateful for the warmth which came from the steam radiators in our cabins.

But a few days of steady sailing southward made a vast difference in the temperature. By Saturday, December 11, we were thankful for summer clothing of a very light weight.

Sunday forenoon we sighted the eastern end of Cuba and later in the day Hayti appeared dimly to our left. The next morning we looked across the sea to the beautiful hills and mountains of Jamaica. For three hours we watched the ever changing lights and shadows that played upon the Blue Mountains.

Near eleven o'clock we dropped anchor at Port Royal and waited for medical examination. Then our good ship moved up to her dock, and we were soon ashore where we were greeted by Sada F. Stanley, Mary E. White, H. Alma Swift, Alice I. Kennedy and several Jamaica Friends.

Soon our luggage was brought ashore and we found ourselves in the midst of a throng of passengers, friends, and baggagemen. After collecting our trunks, boxes and bags, we sought out our official who kindly collected a bit of duty and then allowed us to depart.

Kingston normally enjoys a warm climate, but to those of us who were just from the North, Old Sol seemed to be particularly anxious to extend warmest greetings. From the wharf we went to the Y. M. C. A., where we found a refreshing breeze and an appetizing lunch awaiting us. In the evening we left with Mary E. White and Sada F. Stanley for Amity Hall and Seaside, the latter place being some 51 miles from Kingston. For miles our road wound along the coast with the hills and mountains on our left and the beautiful, calm, tropical sea on our right.

On coming to Amity Hall we found a group of Friends who had been waiting for three hours to welcome us to Jamaica. Upon entering the church we found a large welcome banner in the rear and beautiful tropical flowers and greenery draped over the platform. We sang together "Blest Be the Tie that Binds" and then listened to a most appealing address of welcome which was read by one of the members. At the close of the service we were presented with two large baskets containing bananas, oranges, guava jelly, alligator pears and other tropical fruits. We then bid Amity Hall Friends goodbye and hastened on to Seaside for a meeting at 9 o'clock. We were delightfully welcomed by Fred and Gladys Smith Jones, Alta and Luella Hoover, and a group of Seaside Friends. Then we sought rest in the attractive mission home which Milo S. Hinckle erected before leaving Jamaica. We were made sad as we realized that the mission home is unoccupied and the Seaside Friends are without a pastor. Any Friends minister might well covet the privilege of working with Jamaica Friends in their splendid churches. But more of this at another time.

Tuesday was filled with getting acquainted experiences, committee meetings, and after-

noon tea at Andrews Hall with the Hoovers. Iowa Friends may well rejoice in these new additions to the Jamaica Mission who have already won for themselves a large place in the affections of the students, churches and missionaries.

In the evening we rode twenty-five miles to Port Antonio. The moonlight seemed to drench the forests, banana walks (groves) and the sea with its silvery, shining brightness. Mary E. White and her family opened their hospitable home to us and made us feel like we had lived there a long while. We were particularly happy to meet Beatrice Giles, long time helper at Port Antonio, who last summer, so nearly lost her life from black water fever.

WITH MAMMA GHI

On Wednesday, Mary White, known to her friends as Mamma Ghi (gee) and I drove up among the banana and cocoanut-covered hills to West where the new Hope Friends chapel is being completed. Friends have had work at Fellowship, two miles farther up country, but due to a shifting of population, it seemed best to relocate the chapel at West. The dedication of the chapel is to take place some time in January.

Thursday morning found me on the 7 o'clock train bound for Lyndale Home at Highgate. The train follows the coast line for several miles and then climbs rapidly to Highgate, the highest point on the road. At Buff Bay, Alma Swift and some of her assistants were at the station to greet me, and at Albany Station I saw Jennie Hoover and Alice I. Kennedy.

Sada F. Stanley was waiting at Highgate to take me by horse and buggy to the Lyndale Home where I found a group of delightful little East Indian girls. As Lora P. Arms' school was closing soon for the holiday season, I was driven over to the

Highgate School where I met a host of children and young people busy at their work. They stopped long enough to sing some beautiful songs and to welcome me to Jamaica.

MEETING THE CANDIDATES CLASS

In the evening I met with ten of the East Indian girls in the Home, who are being prepared for membership in the meeting. We had a most interesting lesson on Friends belief concerning baptism. I found the members of the class well informed in the Bible and able to quote many portions of Scripture. After the lesson we all knelt and each member of the group prayed. I have not had many hours at the Home but all that I have seen and heard deepens my conviction that a splendid piece of Christian service is being carried on by those in charge. To meet the girls, to hear them sing and pray, to play with them and to learn of their daily living leaves one with a deep sense of gratitude for all that has been done to train these girls in Christian ideals and faith.

On Friday I went to Kingston to meet Professor Markle, Montclair Hoffman and Fred Jones. In the evening we attended a "Musical Performance" given by the "Diocesan Festival Choir" of Kingston. For the past two years the choirs and orchestras of the Kingston churches have united in presenting some oratorio or other sacred music. This year a selection from Handel's Oratorio, "Samson," and Mendelssohn's "Hymn of Praise," were rendered. As I am not a music critic I cannot adequately write of the performance, but I have never heard better singing and instrumental music than I was permitted to enjoy that evening. I came away fully convinced that Christ has made a deep and lasting impression upon many in Jamaica and that the future of Christianity in the Island is bright with hope and possibilities.

My first Sunday in Jamaica was spent with Albany Friends. This meeting was at one time under the care of the Christian Church but two years ago the members requested Friends to take up the work. Jennie Hoover has done very commendable work in the church and neighborhood. At the morning service a welcome was extended to me and I was invited to preach. In the evening the Sunday School presented a most enjoyable Christmas program.

VISITING THE BARRACKS

A part of Monday was spent at the Orange Hill school and barracks. Bananas, coconuts and chocolate are grown on the plantation which is owned by a fruit company. The East Indians and Jamaicans work in the fields and coconut drying sheds during the day. Women make from 9 to 11 pence (18 to 22 cents) a day and the men receive from 7 to 10 shillings (\$1.75 to \$2.50) a week. In the evening they return to the barracks which are rows of long houses divided into small rooms from 8 to 12 feet square. The living conditions are

abominable. Many an American farmer would refuse to house his cattle and horses in such hovels. Many of the people have malaria. We met an East Indian who was sitting on the ground porch in front of his one-room abode. He said, "Me plenty sick. Me have three little boys. Mother all dead." Soon the three little boys put in an appearance. They were attractive, likeable children. Miss Hoover asked the man why he did not go to the hospital. He replied, "Plenty cost. No got money." The volume of continuous physical and spiritual suffering among these people is beyond imagination. Nothing short of a full application of Christianity to the economic and social problems which surround them can ever change their status.

Thursday was largely spent in driving with Mr. Amritt, a Highgate Friend, to Seaside to attend the school closing program. But of that I will write at another time.

While at Albany THE AMERICAN FRIEND came with its refreshing articles and stimulating editorial calling the church to a more generous support of the whole work. I have had opportunity within the past few days to learn afresh how the failure of Friends at home to fully support the benevolent activities of the church harms the work. All of the missionaries here are a month behind in their allowances and some have not received their allowance for two months. When one has to know of the mental strain and expenditure of nervous energy in trying to stretch too far one's meager income, it is impossible to escape the conviction that if Friends at home could only know, they would respond more generously. The return on the investment here as elsewhere has been large and gratifying. Every one with whom I have talked about our work speaks highly of it. Lawyers, school inspectors, estate owners, revenue collectors and others pay tribute to the real worth of the service rendered here. May we not live up to our reputation and enlarge our borders both at home and abroad!

Tomorrow will be Christmas. An expectant air pervades the Lyndale Home as I write. Voices of happy little East Indian girls come floating to my ear. About me are redeemed lives who enjoy the deeper meaning of Christmas because Friends at home have shared the story of the birth of Jesus. Peace reigns in many hearts in this land because Friends have faithfully and gladly given of prayer, time, thought, life and money. And peace will one day brood over every nation and race of men. Let us be true to our trust. A fairer day will come to earth's peoples.

B. W. B.

PROMOTING TEMPERANCE CAUSE IN CUBA

The Friends church at Holguin, Cuba, believes in extending its influence to the community at large. Francisco Gonzalez is pastor of the meeting and the following is taken from one of his recent reports.

"The Monthly Meeting at a recent session arrived at the decision to propose to the merchants of Holguin to promise to buy groceries of the first one who would take out of his grocery store alcoholic drinks. All the principal families of the church as well as many more of the community have entered into the project and the movement promises to be an interesting and no doubt profitable one for the temperance cause of Cuba.

"The ladies of the church with various others of the communities and under the leadership of the ladies of the missionary staff, have organized a society which is a real blessing and a future hope for the church. This organization has been named 'The Women's General Welfare Society.' Among the many objects it seeks to accomplish might be mentioned mission propaganda, prohibition and social hygiene. Just recently this society has offered its hearty cooperation to the Secretary of State in the cleaning up of certain social sins of the country. At present the society has twenty-four active members and five strong committees at work. It has a set of by-laws and holds its sessions regularly in the homes of its members. At present it is preparing for a bazaar to secure funds for its individual needs and for the cause."

THE AGE OLD QUESTION

BY ALIDA SUTTON

What shall we do with the dying year?

Bury it deep in Winter's snow,
And weep o'er its grave a bitter tear,
Covering all with a tale of woe?

Forgetting the blessings that came with its birth

And followed our trail in sunshine and shade;

Forgetting our vows and forgetting our mirth—

Shall all go alike to one silent grave?

What shall we do with the glad new year,
Lying before us, an unwritten book?

What shall we do with the beautiful leaves,
On which alone our Savior can look?

What shall we do with this spotless book?

Shall it be stained with deeds of sin,
Or, shall it be kept by a loving heart,
That all may be pure and clean within?

What shall we write on those beautiful leaves—

Beautiful thoughts as pure as gold?
Beautiful words, and beautiful deeds?

That a beautiful story may be told,

Of the lives we live through the coming years;

Of vanquished foes and victories won;
Of joys, with the joyful; with the sorrowful, tears;

Of sympathies sweet, till the day is done?

Stamford, Conn.

PACIFIST CHURCHES PLAN FOR PEACE

Chairman Continuation Committee Gives Report of Interesting Holiday Conference

Mennonite, Friends and Church of the Brethren met to consider joint work for peace in a conference held December 29 and 30, 1926, at Elizabethtown College, Elizabethtown, Pennsylvania.

A telegram to President Coolidge encouraging him in his stand for peace as expressed by his Trenton speech and by his opposition to appropriations for more cruisers, and urging the solution of the difficulties with Mexico by reason rather than force; approval of the Findings of the Carlöck Conference of last summer as the basis of the joint work of the Pacifist Churches; and hope that a large and widely representative Conference be held in the summer of 1927, were the actions taken by the Conference.

Paul Jones, a bishop of the Episcopal Church and secretary of the Fellowship of Reconciliation, was the speaker at the opening meeting on Wednesday evening, December 29. "Pacifism at work" was the subject of his talk, and he described the work being done by members of the Fellowship of Reconciliation in Europe. He attended the General Conference of the Fellowship, at Oberammergau, in Bavaria, last summer. About 175 delegates from 25 nations described the work for disarmament in Denmark, for demilitarization of the frontier between Sweden and Norway, for reconciliation between the hostile Germans, Czechs and Magyars in Czechoslovakia. French and German groups of the Fellowship of Reconciliation are exchanging visits and speakers, cementing the friendliness between their countries. Bulgarians and Roumanians, Bulgarians and Jugoslavs, are promoting understanding and removing fear.

Dr. Alfred C. Garrett opened the session on Thursday morning with an interesting discussion of the teachings of Jesus and the prevention of war. Showing that Jesus commands all men to love their enemies, and that his Kingdom is not of this world, else would his servants fight, he examined the difficult texts which are used to confute the claim that Jesus taught pacifism. The scourge of small cords is not recorded to have been used against the men in the Temple; when Jesus says that he comes to bring, not peace, but a sword, the Revised Version uses *dissension* instead of *sword*. The entire example of Jesus' life, in a land suffering from military despotism and eager to revolt, shows that he opposed violence on both spiritual and practical grounds. His method was the method of victorious love.

Earnest Christians of all denominations desire peace, and a policy for peace on the part of their government. Dr. Robert Bag-

nell, chairman of the International Relations Committee of the Pennsylvania Council of Churches, declared that they may not be absolute pacifists, but they want peace and are ready to work for peace. They want international cooperation, through the World Court and the League of Nations, they want the United States to treat Mexico and the little Central American neighbors fairly, they want our country to be generous about the debts, and they think that we will find it good business as well as generosity to reduce the debts in exchange for general reduction of armaments and the outlawry of war.

The work of the Brethren, Mennonites and Friends was reported at the afternoon session. The Brethren are arranging peace oratorical contests in their colleges, and a group of able younger men are devoting themselves to studying the question of peace and war, preparing themselves for greater service for peace. The Mennonite Sunday schools are teaching all their young people the peace principles of the church, and the reasons for them. Friends are endeavoring to spread the message of peace at county fairs, by a news service and through a speakers' bureau. All three have done or are doing relief work, which promotes friendship and gratitude between nations.

The Continuation Committee report indicated that progress has been made in getting regular peace lessons into the Sunday-school material of the three denominations, and the International Lesson Committee has been asked to include at least one peace lesson a year in its Lesson Series.

Danger spots in the world were reviewed by Frederick J. Libby at the final meeting Thursday evening. In spite of much that may cause war, he feels that, through the League of Nations there is hope to end the world of war. But the League needs the United States in it, and it needs more "steam," a more determined will to peace, to enable it to prevent war between great nations. It has demonstrated, a year ago, in the trouble between Greece and Bulgaria, that it can prevent war between small nations. There are enough Brethren, Friends and Mennonites in the United States to rid the world of war, if they all really cared and really worked to bring the Kingdom of God on earth.

On that note the conference adjourned.

RICHARD R. WOOD,
Chairman, Continuation Committee.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

THIS LOOKS LIKE REAL BUSINESS

Western Yearly Meeting Outlines Fine Plan for Effective Committee Work

Appointing committees and putting them down on paper is one thing—getting them to work is quite another. We have a dearth of dead or hibernating committees that could work wonders if once awakened and galvanized. We like the way Western Yearly Meeting is approaching the problem of effective organization and commend it to others. It is as follows:

The Yearly Meeting's Executive Committee believing some Quarterly Meeting Executive Committees have not yet found themselves in the largest service, and being confident each Committee is essential to well organized life and cooperative growth, sends for information and aid the following recommendations:

I. The Quarterly Meeting's Committee shall consist of the Superintendents of the Departments, the Statistical Secretary and Pastors, of the Quarterly Meeting, and such other persons as the Quarterly Meeting may appoint on the recommendation of the Committee. Members of the Yearly Meeting's Executive Committee, residing within the limits of the Quarterly Meeting and members of it shall be members of the Committee *ex officio*.

II. The officers of the Committee shall be a chairman and secretary and shall be chosen annually soon after the annual appointment of the Quarterly Meeting Superintendents. The Quarterly Meeting should indicate who shall convene the Committee.

III. The Committee shall meet at least every three months for the following purposes:

- To pray definitely for each Department and the Activities and Workers of the Quarterly Meeting.
- To plan for the promotion of the interests of each Department, (having in mind that the largest effectiveness is the result obtained in each local meeting.)
- To plan for the ensuing Quarterly Meeting—The Department or phase of work to be emphasized, speaker, conference, program, etc.
- To plan for conferences or other gatherings aside from the Quarterly Meeting time as need or opportunity may arise.
- To promote the raising of the Quarterly Meeting's allotment of the United Budget.

IV. The Committee shall meet at least once each year in the interest of the meetings of the Quarterly Meeting securing sufficient pledges from their membership for their Local Budgets and the United Budget.

Nothing done for Christ's sake can fail of its due appraisal.—J. W. G. WARD.

FOR MORE ENLIGHTENED FOREIGN POLICY

Washington Conference on Cause and Cure of War Shows Ways of Conciliation

The need for compulsory arbitration and for a more enlightened foreign policy was emphasized again and again during the sessions of the second Conference on the Cause and Cure of War, held in Washington, D. C., December 5-11. The delegates were representatives from nine national women's organizations, and there is evidence that they followed the advice of Mrs. Carrie Chapman Catt, organizer of the conference, who urged them "to cut through the conservatism which prevents political parties and women's organizations from taking outstanding positions on international affairs."

In the earlier meetings, the advantages of arbitration, disarmament and international agencies for conciliation were discussed under the leadership of Professors James T. Shotwell and Edwin Meade Earle of Columbia, Prof. Alfred E. Zimmern of the Institute of Intellectual Cooperation, and others. "The developing force of democracy," said Prof. Zimmern, "has compelled the substitution of cooperation for commands within the British Empire." "Intellectual cooperation presupposes the replacement of the superstate by the free collaboration between independent, self-determining units." Speaking on the World Court, Alden G. Allen, formerly lieutenant in the United States Infantry, asserted that whereas "other nations have come 80% of the way" in accepting our conditions for joining the World Court, "we will not go the other 20% of the way" to meet them. "We no longer urge our politicians to join the League," but, said Charles P. Howland, Chairman of the Greek Refugee Settlement of the League of Nations, "let us urge our authorities to do everything that will improve international relations, whether in regard to postal relations, narcotic limitations or the trusteeship of dependencies." The Conference as a whole stood for compulsory arbitration; it resolved that the United States adhere to the World Court, toward the accomplishment of which participation it intends to act constructively and perseveringly; and it endorsed the Protocol now before the Senate, which was concluded by the 1925 Traffic in Arms Convention and which prohibits the use of poison gas and bacteria between any two nations ratifying the treaty.

The foreign policy of the United States relative to the Philippines, China, Japan and Mexico was discussed in the latter sessions of the Conference. Some of the opinions expressed were as follows: Stephen Duggan of the Institute of International Education believes that "we can put before us as the goal of our action the early independence of the islands, which we have promised."

Dr. P. W. Kuo, director of the China Institute in America, approved of the continuance of our policy of non-interference in Chinese domestic difficulties. Japanese-American harmony may be promoted, said Chester H. Rowell, director of the Institute of Pacific Relations, if the United States carries on a more kindly, more informed course of action. Carlton Beals, former principal of the American High School in Mexico City, gave a candid survey of the Mexican situation: "To withdraw recognition at this time, to lift the embargo on arms, to destroy once more the prestige of an established Mexican Government and fill the country with banditry, murder and turmoil can benefit neither Mexico nor ourselves."

The Conference admitted that the industrial and economic interests of the United States lead to entanglements endangering international cooperation at these several points. The delegates, therefore, recommend that a commission on the Philippines be conducted, as well as a commission to deal with South American countries on Pan-American problems. The Conference asked the President of the United States "to use all efforts to secure adjustment of present difficulties between the United States and Mexico without resort to extreme measures." The peace departments of the nine women's organizations composing the conference are planning to study the questions of Japanese immigration, questionable "extensions of the Monroe Doctrine," the war debt problems, and the problem of an informed citizenship. They plan to work toward general treaties with other nations in the worlds of trade and economics. It is expected that the third conference will be held in Washington, January, 1928.

The editing committee of the Conference will publish a report of the sessions and resolutions, obtainable from the League of Women Voters, 1010 Grand Central Terminal, New York City.

ISABEL STABLER.

A LITTLE SERMON

BY MARIETTA CARTLAND

I'll preach a sermon to myself,
And be emphatic:
Whatever things may come along,
Don't be erratic.

When unexpected things turn up,
As they will do,
Don't get upset and lose your head,
Or fret and stew.

Don't try to live tomorrow, now,
Nor borrow trouble;
Imagination's specs you know,
Make you see double.

Now if I practice what I preach,
As a preacher should,
Shall I be happy, do you think,
And thus do others good?

FRIENDS HAVE SITTING WITH GANDHI

Rufus Jones Gives Graphic Description and Impressions of India's Great Leader

We have swung around the great Northern circle visiting from Calcutta, Benares, Allahabad, Agra, Delhi and Ahmedabad. The great event of this momentous visit was our forenoon yesterday with Mahatma Gandhi at his Ashram at Sabarmati near Ahmedabad. I had received a warm invitation from him when I got to Madras and I arrived at Ahmedabad just in time to have my visit before he retires for a long rest in a quiet Ashram near Nagpur. We all three went out to Sabarmati in a slowly-dying Ford and arrived about 9:30.

The dear "brother" who took my card to Gandhi was a saint of the Franciscan type and I quickly lost my heart to him. He brought back word that Gandhi had expected me in the afternoon and was now in his time of silence, but that as I was there on the ground he would alter his plans for the day and would see me at 10.

Meantime my "brother" attendant took all three of us over the Ashram which is a combination of school, religious center and work shop, all under the inspiration and guidance of Gandhi. Here they raise cotton on a hundred acre farm and experiment on the best types of cotton plants for practical results. They also raise cows for milk and use bulls for general farm work. The cow is a sacred animal to Hindus and Gandhi encourages devotion to cows. In the shops they make spinning wheels, looms, shuttles and "gins" for taking out cotton seed. They also carry on all stages of the manufacture of cotton cloth of various styles. In the schools they train the children in language and in the various branches of the Ashram types of work.

Gandhi has started these Ashrams all over India, as a part of his plan for the redemption of India from the evils of materialistic civilization. The life of the Ashram is very simple and would delight John Bellers and John Woolman! The food is very plain, but the spirit of the place is happy and joyous and Gandhi's loving touch and presence are everywhere in evidence. They all love him. My guide seemed to have drawn the inspiration of his life from his chief. Even before I saw Gandhi I knew what he was like by the effect he had produced on this "brother."

Well, at 10 we went to the little room in a tiny bungalow where Gandhi lives. He was sitting on a large mattress cushion with a pillow at his back. He had a coarse cotton cloth draped about himself in Indian fashion, leaving about half his body naked and of course his feet were bare. He played with his toes as he talked. His body was thin and tiny, weighing, I suppose, about 90 pounds. His head is large, finely built, hair

closely cut and quite iron gray. He is now 59. He has lost his lower front teeth and of course has no false ones! His face is full of light and power and his smile is a joy to behold. In fact, his only power is soul power. One understands at once why little children love him so and run to sit by him, as they always do. He is utterly simple, sincere and unspoiled.

I must not try at this time to report our conversation. We talked of Christ and His place in the World, of Quakerism as a way of life, of Gandhi's plans for India, of the power of love and good will, of conditions in China and Gandhi's proposed visit there next year, and many other topics of mutual interest. He was free and easy and it was a pleasure to feel so quickly at home with him.

He told me that a friend of mine had been in to see him yesterday and was staying in the Ashram. He thought his name was Harrison. I asked him to send out for him and who should appear but Tom Harrison! I took Tom back to the hotel and fed him up and we talked over our various experiences. I visited Gandhi's university at Ahmedabad and Tom addressed the 50 students later in the day. I have had no meetings since Allahabad where I addressed 500. I shall have a number of meetings in Nagpur where we go tomorrow to see Jack Hoyland. Next to Gandhi the Taj Mahal at Agra is the grandest sight in India. We have found many letters here and I had a fine lot from the office.

We sail for Egypt and Jerusalem next week.

RUFUS M. JONES.

Taj Mahal Hotel, Bombay.

Dec. 2, 1926.

FAITH AND GOOD WORKS

Christmas festivities at First Friends Church, Indianapolis, by the Bible School, included money gifts for the work of Philip and Susie Meek Frazier and gifts of substance to the Fraziers by the Women's Missionary Auxiliary. Filled baskets for needy families in the city were donated by the Bible School and distributed by the Home Mission Department. The Calendar Club sent a beautiful quilt to J. Edward and Daisy Ransome.

The January Meeting of the Calendar Club and Women's Missionary Auxiliary will be devoted to sewing for the dormitories at Friendsville Academy.

The young people's groups are trying out a plan to unite more closely the Bible School, the Meeting and the Sabbath evening activities.

The series of lectures by Elden H. Mills on the general topic, "The Quaker Interpretation of Christianity," continue to hold the attendance and attention of the membership.

A lively and wide-spread interest in the coming of Hugh Black city-wide evangelistic campaign is being evidenced and much lasting good to all the participating churches is expected.

STEADY PROGRESS SEEN AT RAM ALLAH

The Kelseys Enter Another Year of Service and Tell of Improvements

During this school year we have more boys and girls than ever before and they come from many points of the country and from beyond Jordan. Each school has a registration of about one hundred, although there are more boarding pupils at the Girls' School. The teaching staff at both schools is better than it has ever been. It is perfectly modest for us to assert this for we have less to do with the schools than ever before in our experience here.

We have the largest American staff at the Mission this winter that we have ever had. It makes it more pleasant for the younger workers, especially, to have the larger number. We do appreciate the help they all bring to the Mission and trust that they will always be glad of the opportunity for service.

Some of you will recall that it was fifteen years ago this month when I first took up my work (Marion Kelsey) and it will soon be twenty-three years since Edward Kelsey first saw the Mission. In that time we have seen many changes, but the greatest in the last seven years. We can leave here later than used to be our custom to visit village schools and during the day we can visit two schools so far apart that we would, before the war, have had to spend the night somewhere on the road, to have inspected both schools on the same trip. Now, too, we are greeted warmly by the Moslems instead of by unfriendly glances or by stones. In only one of our schools we are furnishing the room for the school, and that because we desire to win this especially fanatical village by love and kindness.

EXTENSIVE REPAIRS TO MISSION PROPERTY

The summer has been a busy one all over the Mission property. The Girls' School made some changes in the boundary of the yard and with some left-overs of the strenuous summer of 1925, it has taken much time to bring things into their right place and condition. It now looks very nice indeed over there and a stranger would scarcely believe that the front was once the back of the building. At the Boys' School the grounds near the building have been rearranged somewhat, the driveway widened in places and trimmed stones are used generously to outline earth-beds on the bed-rock, upon which the schoolhouse stands. An addition to the stables was made to accommodate an automobile or two. A good deal of stone is still available on the Mission property. Some is nice and usable and some is very soft.

At our house we have finished the upper part of the building so that we have a

guest room and single room with bath and a sleeping porch—more than actually required for the family. Now we have the boys' sleeping room in use as a school room for the three children so the boys sleep on the porch. Possibly they can stay there all winter. The grounds we have gradually cleaned up from building operations and we have tried to arrange them in a pleasing way so that in years to come this side of the road will grow more and more attractive as we have all tried to do with all the property. The trees are growing fast and make the place seem like a garden beside the fields, barren of trees. Just now they are covered with the yellowing leaves of the grape-vines. And such delicious fruit we are having! Truly each year we search for words to express our enjoyment of such grapes. If we lived in California, I suppose we might find such fruit but never where we have lived in America, have we had such lusciousness.

It is hard to say how very much the Mission Home means to us as a family. We enjoy every bit of it and all that it enables us to do for other people. Dr. Saad, a Friend from Syria (Beirut), spent the night with us not long ago and about thirty Friends came in to see him in the evening. In neither school could there have been such freedom and lack of restraint. It is good to have a home for just such occasions. The Beirut students dropped in during the vacation and we miss them now that they have returned to their work. There are several splendid Ram Allah young men there and the number is increasing each year. May the coming winter bring us more consciously into living touch with our duties, our privileges, and our joy in service whether at home or abroad.

A brief account by Albert H. Votaw of Lansdowne, Pa., which appears in *The Friend*, (London), explains how the late "Uncle Joe" Cannon, speaker for the United States Congress several years who died last October, aged ninety years, was given his name. Born of Quaker parentage in North Carolina, he was being interviewed at Washington in 1908 by a group of students from a Friends School in Philadelphia, and related the following: "I was once a Quaker myself till I got naughty. A great many years ago, may be it was in 1836, a great Quaker preacher from England came to my native State. At that time it was customary with the Quakers, and it may be so yet, for some suitable person to go along to the various meetings with a preacher, and this attendant was called a companion. Well, my father, who was a doctor, was chosen as a companion to this eminent minister, and he was with him constantly for some weeks. He thought so much of the preacher that he named me, who came on this mundane sphere about that time, Joseph John Gurney Cannon. I got tired of writing so much name, so that I don't use all that was given me."

National Student Conference at Milwaukee

"What Resources Has Jesus for Life in Our World?" This was the theme of the National Student Conference held under the auspices of the Council of Christian Associations at Milwaukee, Wisconsin, December 28 to January 1. To this Conference came over 3,000 college and university students from every state in the Union. The meeting was a result of insistent pressure from many of the Association members who believed that such an enterprise would prove of great value in revealing greater spiritual resources with which to face a confused and inharmonious world. The best available Christian leadership was provided for the Conference. Among the speakers were A. Bruce Curry, Reinhold Niebuhr, G. A. Studdert Kennedy, Kirby Page and Robert A. Milliken. John Moore and Dorothy Richards, student leaders, alternated in the chair.

The Conference meetings were divided between formal speeches and discussion groups; the speeches being delivered in the morning and evening sessions while part of the morning and the entire afternoon was given over to discussion groups composed of about fifty students each. The main theme of the spiritual resources of Jesus for life today was divided into four cycles or sub-themes, a day being given to each.

The first cycle was devoted to the accessibility of God in an endeavor to answer the query, "Can we come into personal fellowship with God and how?" The consideration of this topic began the first evening of the Conference with addresses by Reinhold Niebuhr who depicted the modern disbelief in an accessible God and by Henry Sloane Coffin who told how Jesus found God in fellowship. On the following morning, G. A. Studdert Kennedy gave one of the finest addresses of the Conference on the subject of modern science and the accessibility of God. He first praised the spirit of inquiry, characterizing "brooding over the facts" as the beginning of life. In order to show the relation of science to religion, Mr. Kennedy described the "Book of Life." If it is completely analyzed, we have individual words which correspond to the sciences of physics and chemistry. If the words are combined we have sentences which have their counterpart in geology and astronomy. The chapter divisions correspond to the sciences of zoology and embryology. But if we wish to know the purpose, meaning, and value of the book, we must turn to religion. Science and religion are thus seen to be complementary and not conflicting. Beauty and goodness, as attributes of the Super-personality, he declared, are unattainable to science and religion unless God is accessible. He closed with a dramatic appeal to "gamble like a man on the existence of God." Life without religion, he asserted, is like weak tea or cold leg of lamb without mint sauce; it is

really not life at all, but a postponement of death. After the messages from the platform the discussion groups took up the ideas presented and expanded them in the light of their own endeavors to find God.

The second cycle of thought considered the problem of the universality of God—"What does it mean to believe in a God who is the father of all mankind?" Charles W. Gilkey opened this topic with an account of Jesus' conception of God as the father of all. He was followed by Timothy T. Lew, an oriental who made it unpleasantly plain to the students how Christians make it difficult for the world to believe in Christ by the discrepancy between their preaching and their practice in race relationships. The topic was followed up at the next session by Mordecai Johnson and Kirby Page who discussed the Christian ideal in international and industrial relations.

The third cycle presented the question "What does it mean to believe in a God of love, especially as regards the divine possibilities of human life?" The addresses of Harrison S. Elliott and Robert A. Milliken stood out most prominently in this sub-theme. Mr. Elliott presented the findings of modern psychology and the potentialities of human life. He said that, although human attainment is limited by heredity, only a small part of each individual's potentialities become actualities in modern life. Only low grade morons reach the limit of their intellectual capacities. Mr. Milliken in his discussion of a scientist's personal religious faith outlined the development of religion. One of the first progressive steps was the abolition of human sacrifice. Buddha, Mohammed and especially Jesus contributed the ideal of altruism. The idea of a God who works through law was developed by the introduction of the scientific method by Galileo in his celebrated falling body experiment. Finally we have the idea of orderly progress, which has penetrated science and is penetrating religion. Mr. Milliken plead for both science and religion to walk humbly before their God. Religion, he added, often has not.

In the final cycle, G. A. Studdert Kennedy set forth the meaning of the Cross, the symbol of Christ's sacrifice for mankind.

Several times during the Conference an attempt was made to pass resolutions expressing the sense of the delegates on various questions. On the closing day of the Conference a committee was appointed which presented "findings" of the Conference upon which the students were given an opportunity to express individual opinion. The students were divided over the advisability of making resolutions for fear that they would be misinterpreted as being of the new year's type.

The first resolution presented concerned war. The delegates were offered the op-

portunity to vote for any one of the following choices:

1. I will not support any war. 327 took this stand.
2. I am ready to support some wars, but not others. 740 votes for this.
3. I will support any war declared by the recognized authority of my country. 95 ayes.
4. I am not ready to commit myself. 356 were so minded.

The second resolution concerned the present economic system. 800 professed themselves opposed to the present economic system based on production for profit rather than production for use. 38 believed that, although there are certain evils in the capitalistic system, the system as a whole is in accordance with Jesus' teaching. 385 believed that all students should help strengthen the organized labor movement. 592 voted for the displacement of the present economic system by a cooperative distribution system in which workers would share in control. 57 voted for communism.

A handful of delegates professed to believe that certain races are inherently inferior and should be kept in subjection by military force, while the great majority voted for equal opportunity for all races.

A final resolution unanimously requested that the colleges provide better opportunity for the students to learn the facts in regard to international relations, causes and cure of war, human factors in industry, problems of modern religion and discontent.

In addition to the mass meetings and discussion groups of the Conference, there were many interesting and profitable supplementary activities. The foreign students, of whom there were a great many, entertained with several teas at which native music and costumes provided a colorful setting. Under the leadership of Jerome Davis, of Yale, trips of social and industrial investigation were made to various parts of Milwaukee. An impressive pageant, "The Quest for Truth," was presented by student talent.

Although the press largely chose to report only immaterial side issues, such as smoking and petting, the Conference as a whole represented a sincere attempt to probe the resources of Jesus for modern life.

EARLE W. CARR.

Mr. Earle Carr, who wrote the foregoing report of the Conference at Milwaukee, is a student at Earlham College. A number of Friends attended this Conference, among them being Ezra Ellis from Whittier College; Dudley Woodman, Marjory Davenport, Ann Saylor, Kenneth Binford, Hugh Grant, Lucille Johnson, Mary Lane Charles and Clarence Pickett from Earlham; Guy Puckett and John Ferguson from Nebraska Central; Edith Osborn, Y. W. C. A. Secretary at University of Pennsylvania; Alexander C. Purdy from Hartford; and Arthur Kellogg from Penn College. There were doubtless others whose names we have not been able to learn.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

SOME OPTIMISM IN COUNTERPART

Editor THE AMERICAN FRIEND:

May I offer some optimism in counterpart to the presentation by Gervas Carey in your issue of December Thirtieth, entitled, "Is Tolerance the Solution?"

For some years, I have had the privilege of visiting all varieties of Friends in America. It is true, this acquaintance may have been superficial, and I know there are local Meeting problems of which I am entirely ignorant, but I believe the Society of Friends is stronger in America today than it has ever been before.

The extreme emotion of the Revival Meeting has passed largely, and so also, has the worst of scepticism and Unitarianism. The great bulk of members of all the Yearly Meetings believe staunchly in the Living God, and though they use different expressions, to them Jesus Christ is not only the Greatest Teacher, but the Revelation of the Father Himself.

There is great strength in a variety of sincere conviction. Persistently, God reveals his Truth, not only to those who are well grounded in the theoretical conceptions, but to "babes." We need the individuals whose hearts are earnest, but whose language and thoughts we find it hard to understand, and they need us.

The test of discipleship, after all, is that "By this shall all men know that ye are my disciples, if ye have love one to another." Our task for the future is to seek one another's acquaintance diligently. Often, it will be uncomfortable; often we shall find genuine Christianity where least we expect it, but Truth will prevail. Our Lord still can be trusted to lead the hearts of the sincere into the unity of real religion. We are well launched, it seems to me, on a period of Christian earnestness, which will greatly increase not only the collective service, but the inward spirituality of our small part of the Christian Church.

J. PASSMORE ELKINTON.

Philadelphia, Pa.

DID JESUS TEACH THEOLOGY?

Editor THE AMERICAN FRIEND:

In the November 11th issue of THE AMERICAN FRIEND there appears a synopsis of a sermon preached by Charles Woodman. There is in it much that is provocative of thought. A statement is made, however, that I have never failed to challenge when I have read it in modern writings: "Jesus taught no theology and promulgated no doctrine."

If the assertion refers only to the manner of propagation it could be true, for Jesus

wrote no formal statement of his theology nor did he catalogue his doctrines; but by his words, his claims for himself, and his life, he practically dictated the real theology of ages to come. I challenge the statement because I believe it to be untrue. Jesus did teach theology; Jesus did promulgate doctrines.

A modern book on theology would give about the following outline for discussion: 1. God: his being and attributes; 2. Christ: his being and mission; 3. Faith; 4. Resurrection; 5. Love; 6. Marriage; 7. Prayer; 8. Offices of the Holy Spirit; 9. General Judgment; 10. Future rewards and punishment; 11. Heaven; 12. Human relationships. No man in any age has been as prolific and accurate in expounding doctrine as was Jesus. He accepted the Hebrew concept of God because he believed himself to be an important factor in Jehovah's world plan. He associated himself with the Father before the world began and astonished the Jews with his authoritative doctrine. (Mark 1:22.)

Stickney, S. D.

ELI H. PERISHO.

A FRIENDLY CRITICISM

Editor THE AMERICAN FRIEND:

Not to be contrary, nor for the sake of controversy am I writing in regard to an article I saw in December 23, 1926, issue of our church paper, which we love and strive to protect. On page 835 (Correspondence and Comment page) under the heading of "Why Christianity?" I gather some very fine thoughts, and some which grieve me very much. It may be the author, Roscoe E. Trueblood, was not quite thorough in his theology.

In the close of the first paragraph in above article a text is given, Acts 4:12—"Neither is there salvation in any other, for there is none other name given among men, whereby we must be saved." It makes our salvation absolutely dependent on the character of verse 11 of same chapter, not merely living his principles, as held out in the latter part of article. Were not these principles given in the law of Moses and miserably failed in man's efforts to live them? Why the atonement anyway—if other nations and religions who have not Jesus are saved, why all this missionary effort? Will Mohammed save India because India is seeking to know God through Mohammed?

In the above named article a very fine tribute has been paid Jesus in that of portraying God's love. Possibly the key verse of the New Testament is found in John 3:16, "For God so loved the world that He gave his only begotten Son that whosoever believeth on Him might not perish but have everlasting life." But it is a belief on the

Son that saves men from sin, and in the same chapter, verse 14, "and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," he reminds Nicodemus of his coming death and atonement. Also in John 12:32-33, "And I, if I be lifted up from the earth, will draw all men unto me," Jesus answers his inquirers by giving them the keynote to evangelism which so many have lost sight of. Also the power of God unto salvation, for the 33rd verse makes plain without a doubt the plan of salvation through the shed blood of Christ. The author of Hebrews sounded the message in no uncertain tone in Hebrews 9:22, "And almost all things are by the law purged with blood, and without shedding of blood is no remission." I understand, of course, there are some claiming to be Friends who do not believe the plan of salvation through the atonement of Christ. We only have the word of God to go by.

I pray this criticism, which is only a friendly one and I trust a constructive one, be received in the friendly spirit in which it is given. For if we have not the spirit of Christ we are none of His. I feel that silence at this time would be for me to deny the Christ.

GUY W. HARVEY,
Pastor Friends Church.

Salem, Iowa.

"THESE UNITED STATES"

John O'Harte, a Friend from Ireland, who contributed an article to our columns several months ago on the development of the world peace movement, has written us of his twelve months' impressions of our country. From his letter we pass on to our readers the following observations.—EDITOR.

Editor THE AMERICAN FRIEND:

One morning last December twelve-months the good ship "Berengaria" put forth to sea from Southampton, England. Eight days later she lay off New York harbor with railing bent, a boat or two smashed, and other damages as the result of encountering a heavy gale.

It may have been the effect of this buffeting—it may not—but in any case New York's famous sky-line failed to impress me. There was the Statue of Liberty, just as I had seen it photographed. There was the Woolworth Building, graceful, but looking smaller than I had anticipated. The Financial District seemed all a mass of blocks, interesting but not inspiring.

When we landed the streets seemed narrow and rough. The taxi-cab bumped as any hay-cart would back home in Ireland. The buildings, with their gray colored facades, seemed drear. The food in the restaurant was good. The crowds were alarming in their size. I went home. I was tired. I slept that night with fleeting dreams of windows full of candies; of white, blue and red lights dancing; of a voice repeating "Watch your step!"; of painted cheeks and painted lips; of line after line of automobiles; of the roar of the elevated overhead.

After two weeks in New York I became convinced that I was in a mining camp. Heavily plated armored cars thundered by with guards heavily armed. Armed policemen with revolvers on their hips, or actually drawn, were everywhere. All the mail cars were protected by armed men. At night the papers would glare with: EXTRA SPECIAL! BROADWAY HOLD-UP! MAN SHOT! It seemed like a world gone mad, and I felt I must go that way, too.

I was a stranger, and felt strange, so I did not mix with people. The churches in New York and Brooklyn were always only half-filled, and I have rarely seen there any youth. There were middle-aged folks, and old folks, occasionally a young married couple, but it was very seldom I saw a young person. What has happened? Should we not ask young people why the churches do not appeal to them?

Some short time ago our youth was vastly interested in Peace, and in most social problems. Already the reaction has come. Peace study is being ignored. Why? Surely, is it not because we have never handled the subject whole-heartedly? Is it not because we do not keep a sustained effort all the time? Do we not need a little more publicity?

In politics I consider you are a disgrace as the nation that framed the Declaration of Independence. Everywhere there is corruption, and the more we investigate the deeper we get. Senator after Senator becomes involved in "financial affairs." Our very elections are tainted. What are we doing about this? Is not the reason why all this is happening because the "best" people have ignored the social and political field? Is it not time you seriously began to consider *your* obligation as an American citizen in the government of your country?

Sometimes we have murders at home. Since the War they have been more numerous. They evoke, in nearly all instances, a feeling of horror. Here you have murder after murder, and you appear to wallow in the mess, and take an interest in the details of the crime.

Do not think I criticize because I dislike America, or you Americans. I like you, and I like your country. I am here to stay. There is here a vigor, a love of health and living—a joy of life; a spirit of optimism, that one does not find in Europe. Europe is sick from the War—spiritually, mentally and materially. But is that why our leading newspapers, and some of our prominent statesmen, should advocate a severe "hands off" Europe campaign? Should we leave Europe alone to work out its own salvation?

There are other problems I have observed in my year here, and they are important. To treat them now is impossible with the space at my disposal. This article is merely an attempt to give you some thoughts that an immigrant has when he enters your country.

JOHN O'HARTE.

San Francisco, Calif.

Y. M. C. A., Golden Gate Ave.

FAITH AND PRACTICE

Editor THE AMERICAN FRIEND:

I have seen a number of articles in THE AMERICAN FRIEND that I have not altogether agreed with but I, like many others, have just let them go by, hoping someone more able to answer them would do so. But as some, at least, have not yet been answered, I want to write a few words.

First, does it make any difference what we believe? I think it does. Not only for myself, but also for those around me. If I believe that I am a Christian, I will believe the Bible and follow its teaching. If I am an infidel, I will deny the Bible and most of its teaching and hold to the teachings of Voltaire and others who discard a part or all of the Bible. The dictionary says an infidel is one that does not believe in Christianity and that often only on certain theoretic sides; one that has no faith in a given religious creed. It makes a vast difference to our government what we believe. So we see also in the daily life of professed Christians, the nearer they live to the teaching of the Bible the better citizens and Christians they are.

Then, as to the creed: so many have written against a creed. I do not see where there is anything wrong in a creed. In fact, the dictionary says a creed is what we believe. If I believe in the Bible which is the foundation of the Christian faith, I am a Christian; if I believe in the Methodist rules of the Christian creed, I am a Methodist; and if I believe in the Friends Christian creed, I am a Friend. It is impossible for any sane man or woman to go through life without a creed, for all believe something.

Again, the revision of our discipline. What we need is to believe in and practise the requirements therein. As to Fox's letter to the Barbados, I wish we might examine that a little and see what part is a hundred and fifty years behind our time. For my part, I think George Fox was three hundred years ahead of his time, therefore his teachings will last fifty years longer, or more. First, we believe in God, the Creator and Preserver of all things. Is this one out of date? How long will the Christian believe this? Second, Jesus Christ, His only begotten Son: that he was born of the Virgin Mary; in whom we have redemption through his blood; that he gave himself a sacrifice for the sins of the whole world, and that whosoever believeth on him shall be saved; that he was crucified, was buried, and rose again on the third day; that he ascended into heaven and is our mediator between man and God. Third, that the Holy Scriptures were given by God and are profitable for doctrine, for reproof and instruction; that no man may add to or take away any part thereof. Now this is the letter spoken of in substance. What part of it can the true Friend leave out and believe in the plan of redemption? And as to the new or revised discipline, (Philadelphia) why is it not just as much of a creed as the one we now have? I fail to see any

statement in the new that makes one any better Christian than the statement of the old. There are some practices that ought to be revised that are not Friendly in belief, and which must be done for the good of the whole church.

J. S. BOND.

14 West Fountain St.,
Colorado Springs, Colorado.

MILLION BIBLES YEARLY

The New York Bible Society commemorated its 117th anniversary of work by a special service in St. Thomas' Protestant Episcopal Church, New York, on Bible Sunday afternoon, December 5. The new rector of the Church, the Rev. Roeliff H. Brooks, D.D., preached the sermon for the Society, his subject being "The Bible."

Nearly a million Bibles are distributed annually in New York City, according to figures just released by the New York Bible Society, from its Bible House, 5 East 48th Street, New York. These Bibles, printed in sixty-seven different languages, reach practically every class of people, and make up the largest known annual distribution of any one piece of literature.

A most interesting distribution is among the immigrants landing at Ellis Island, where a total of nearly 100,000 volumes are given out yearly. Bibles available for this class are not confined to books printed in every possible foreign language, but now include the "Diglot" Scriptures, where the foreign translation is printed parallel with the English. There are Diglot Scriptures in sixteen languages, including publication of the Gospel of St. John, in the strange combination of Esthonian and English. This is the first time in history that any part of the Bible has been printed in Esthonian parallel with English.

Bible distribution along the waterfront on all sides of New York Harbor reaches yearly almost 125,000 copies, with an average of 10,000 volumes a month going out to seamen on steamers, schooners, canal boats, barges, coal boats and freighters. The New York Bible Society supplies the pursers of the large passenger ships with Bibles in fourteen languages. Every time a large passenger steamer docks in New York, its purser is supplied with a large batch of Bibles printed in fourteen languages for distribution among steerage passengers. And almost every barge and freighter that steams out of New York Harbor has been given a fresh supply of Bibles, which usually are placed on racks in the men's sleeping quarters.

The largest number of volumes, totalling 778,816, is sent out through the city department, to institutions in and around New York City. These institutions include hospitals, prisons, reformatories, sailors' homes, slum settlement houses, missions for all nationalities, orphanages, and business and social league. Also, a large supply is sent to many hotels, over 10,000 Bibles having been delivered this year to New York City hotels. The Society earnestly appeals for funds, to carry on its great work.

QUAKERDOM • AT • LARGE

Charles W. and Anna M. Sweet of Muncie, Indiana, expect to sail on the S. S. Doric with the *Sunday School Times* family for the Mediterranean cruise, visiting Egypt, Palestine, Constantinople, and some of the European countries. They leave New York, January 22, 1927.

A young Friend of Newberg, Oregon, Cecil F. Hinshaw, is also arranging to take the above mentioned tour on the S. S. Doric. He is City Recorder of Newberg and during his absence his official duties will be taken care of by another Friend, Rebecca H. Smith, former Recorder.

In reply to the Indiana Conference telegram to President Coolidge, referred to in last week's report, commending him for his Trenton speech and pledging him support in greater national reliance upon the principles of faith, love and justice, Ancil E. Ratliff, Chairman, received a message of grateful acknowledgement.

Alice C. Winslow, a minister of Weare Monthly Meeting, passed away, January 3, 1927, at a hospital where she had been ill for several weeks. She was seventy years old in June of last year. Funeral services were held at Friends Chapel, Manchester, N. H., and at the church at North Weare, N. H., where interment was made.

William J. Reagan, principal of Oakwood School, Poughkeepsie, N. Y., was scheduled to speak for the Welfare Committee at a Tea Meeting, January 9, at the Fifteenth Street Meetinghouse, Brooklyn, N. Y., and Alexander C. Purdy of Hartford, Conn., will give three lectures on "Finding God," on successive Tuesday evenings, closing February 1, at the same place. J. Elliott Janney, who was graduated last year from Earlham College, is now secretary for this meeting and is issuing a monthly Bulletin of meeting activities.

David B. Johnson of Mooresville, Indiana, a substantial pillar of Western Yearly Meeting, favored us with a call at the Central Offices one day last week. He is an exponent of the gospel of an informed and well rounded interest in the whole program of the church and of effective organization for promoting it. He reports that his local meeting is making good progress in this direction under the guidance of their pastor, Lyman G. Cosand, as is the Yearly Meeting under the leadership of its general superintendent, Richard R. Newby.

On looking through the January issue of *The World Tomorrow* we find not only the prize contribution in the "Mind of Youth"

essay contest written by E. Merrill Root, as already recorded in these columns, but also an article, "One Youth on Religion," written by Juliet Reeve of Kansas Yearly Meeting, the private secretary of President W. O. Mendenhall of Friends University, her contribution having been awarded honorable mention by the editors. With at least four articles in this issue of the magazine by Friends and near Friends, and perhaps others which we cannot identify, it is evident that our young people are well represented among the contributors to this truth-seeking publication.

A group of people under the leadership of Hubert C. Herring, Social Service Secretary of the Congregationalist Church, have been in Mexico since the first of the year as members of a seminar on relations with Mexico. The purpose of the seminars has been to "secure first hand and accurate information in regard to the forces moving in Mexico today." Among those in the group are Carolena M. Wood of Mt. Kisco, N. Y., Frederick V. Hetzel, West Chester, Pa., and Brent Dow Allinson of Ravina, Ill. So Friends are being well represented. We are looking forward to hearing from them on their return.

In commenting on the recent earthquakes in Southern California, and that corner of Mexico known as Mexicalo, Will Rogers, the irrepressible Self-Made Diplomat, wrote that so far as he knew the earthquake was the only thing the United States had gone 50-50 on with Mexico. He was afraid that if Mexico staged any more earthquakes they would have a note from Kellogg!! We need to know more about Mexico. Our friends will certainly be glad to share their recent information with us. At least two of them are returning via Kansas City and

the Middle West. Perhaps arrangements can be made for them to address some meetings enroute to the East. The A. F. S. C. at Philadelphia will be glad to further such if possible.

From the American Friends Service Committee office at Philadelphia comes this admonition to our readers: "Don't forget that we are collecting clothes for Daniel Oliver's Refugees. The warehouse at 15th and Cherry Streets isn't as full of bundles and boxes of clothes as it ought to be by this time. We are sure that we can send a large shipment to Syria if we have the co-operation of Friends far and near. The French Government has sent a special note of thanks and commendation to Daniel Oliver for his efforts on behalf of Peace in that troubled area. Let us show him that we are appreciative of the work he and his wife are doing. He asks us to send clothes and more clothes for the thousands of refugees they are befriending. It is a comparatively little thing for his many friends in America to do. Let us not fail him."

Under the caption, "The Renaissance at Fisk University," we find in *The Congregationalist* an interesting report of an event of peculiar interest to Friends. We quote the following excerpts: "The inauguration of Thomas Elsa Jones as president of Fisk University, Nashville, Tenn., December 7, was easily the most important event in the history of education among the colored people in a quarter of a century. Nashville had never seen such an array of educators, philanthropists and visitors interested in the problem of education for the South as on this occasion... Dr. Dones is the first notable example of the approach of the white to the black in the spirit of the youth movement, and already that attitude is bearing fruit. He recognizes that the Old Negro is passing and that the New Negro is here. Already a new spirit pervades the student body, and the outlook for Fisk from within could not be better."

Special Offer to New Subscribers

New subscribers to both *Friends Missionary Advocate* and *The American Friend* may secure the two papers for one year for \$2.35. The regular price of the *Advocate* is \$.75, and that of *The American Friend* is \$2.00. This offer will be open *only* during December 1926 and January 1927.

Send your subscriptions immediately to

MYRA JENKINS, Treasurer
Bloomington, Indiana
or

THE AMERICAN FRIEND,
101 South Eighth Street,
Richmond, Indiana.

At about the same time we found the above, a letter came from Lester Perisho, who is teaching at Hampton Institute, Virginia, from which we quote a few sentences: "We were very much delighted with Tom Jones' visit here in November. It certainly was an inspiration to hear him tell of what a task they have before them at Fisk and see how enthusiastic he is about it. He is so sure Fisk should live and so sure they will succeed. His frankness and enthusiasm and Christian spirit certainly won the hearts of the people here at Hampton. When Hampton students like anything they leave no room for doubt. They know how to

applaud, and they left nothing to be desired after President Jones' talk to them at chapel. I never saw a man undertaking such a seemingly impossible job with such unqualified joy. We do not wonder that students and faculty are so thoroughly *with him.*"

NEWS OF OUR MEETINGS

The Second Friends Church at Marion, Indiana, has been having some weeks of special blessing. A group of twenty or more boys and girls of school age have for a number of weeks been attending prayer meeting. On two Sabbath evenings they had charge of the music under direction of Herschel Emminger, the choir leader. On the evening of December 19, the Seniors had the Intermediate Endeavorers as their guests, and the same evening the Girls' Glee Club of the McCullough School, thirty-five in number, rendered the cantata, "The Night Before Christmas," in a most commendable way. The evening following Christmas, the pageant, "The Bethlehem Inn," with a cast of twenty-five characters^{such} was presented to a capacity house in a manner that many were tremendously moved by the powerful message of The Nativity which it bore, many gifts of service and substance being presented at its close. At the last session of Marion Quarterly Meeting, approval was given for the recording of Herschel Emminger, a minister of the gospel, which was done at the regular session of South Marion monthly meeting in December. The pastor, Zeno H. Doan, is much improved in health and began special meetings, January 2, assisted by Will Kinsey and his wife of Richmond. Leona B. Doan has been very faithfully caring for the work of visitation since their coming to South Marion.

The organizations of the Motor Friends Church, Iowa, have been helpful in sending two barrels of fruit to deserving homes, five parcel post Christmas packages to Home Mission stations and a comfort to White's Institute. The holiday return of teachers and students was much appreciated. On preceding Sabbath mornings, appropriate and helpful Christmas and New Year sermons were given. Christmas eve, the Bible school classes each gave a number, followed by the story of Christmas by the pastor, Henry M. Vore, interspersed with carols by the congregation. The Intermediate number was followed with a beautiful duet "I am a Pilgrim" by Mrs. Valentine Krumm and Mrs. Fred Smith. The offering for the United Budget benevolences amounted to \$22.95.

Alva Monthly Meeting of Friends, Oklahoma, observed Christmas this year by having a White Gifts Christmas and so worked out a suitable program. Each department and S. S. Class presented their gift appropriately and when the money was counted it was discovered that there was \$69.00 which was forwarded according to plan to

the Yearly Meeting for the American Friends Board of Foreign Missions. All were very happy over the outcome of the exercises. The Church will conduct its yearly Mission Study Class commencing January 12, using the text, "Young Islam on the Trek." The Monthly Meeting has just closed a study class in "Stewardship," using the text, "The Way to the Best," by Anderson. The class was greatly enjoyed and is considered a very profitable way of using part of the prayer meeting hour.

"The Lord hath done great things for us—whereof we are glad," Psalms 126:3. Sunday evening, December 26, a very successful evangelistic meeting closed at the Friends church, Lawrence, Kansas. The pastor, John F. Nelson, was assisted by J. Arthur Wollam of Pasadena, an evangelist, who preached the Word with power and blessing. Twenty-six came to the altar and were saved, several were children but nearly all of them were young people for whom their Sunday school teachers as well as many others had been praying especially. This evangelistic effort has brought a vision to the meeting which has rallied our forces for a worth while effort. "Where there is no vision the people perish." Proverbs 29:18.

On the evening of December 3rd, the Women's Foreign Missionary Society of Poughkeepsie, New York, Friends Church held an open meeting at the home of the president, Mrs. Edwin Pease. The program was in charge of Mrs. Wilbur Kamp and was based on the third chapter of "Moslem Women." Several young women participated, each dressed in the costume of a Moslem country and each giving a reading or short address on conditions among the women of her land. Among the speakers were an East Indian girl and an Armenian both of whom are students at Oakwood School, and also a Syrian Friend who was educated at the Brumana Mission. Delegates who had attended the annual meeting and supper of the Federated Missionary Societies of Poughkeepsie, November 19, reported that at the reading of the Honor Roll consisting of those societies who had gained ten points out of a possible twelve, the Friends were agreeably surprised to find themselves next to the top of the list with eleven points.

On December 10th, the Quaker Maids Club gave the Friends of Poughkeepsie an opportunity to attend an old-fashioned Country Fair in the basement of the meetinghouse. Numerous sideshows and refreshment booths as well as booths of novelties and handmade articles suitable for gifts, gave the atmosphere of a real Country Fair, while odd and quaintly dressed old-time characters mingling with the crowd added to the merriment of the occasion. During the evening the Men's Club enacted a burlesque entitled "Coakwood School." The proceeds of the evening will be contributed to the Building Fund.

The Colorado Springs Bible school gave a Christmas program on Thursday evening to a crowded house. In the death of William Riley Harris, the Friends Church has lost one of her oldest ministers. Rev. Rupert, formerly of New York, preached a very able sermon at Colorado Springs a few Sabbaths ago. The pastor, Lawrence Linton, has of late preached some fine sermons.

Pleasant Grove Quarterly Meeting was held at Hutsonville, Illinois, December 17-19, and was an occasion of great blessing. All present felt especially favored to hear Emory J. Rees from East Africa, who was definitely led to speak of particular local needs. Sunday night he spoke of the work in East Africa showing what God had wrought in twenty-five years, changing naked, licentious, superstitious, filthy tribes to God-fearing, Bible-loving, tithe-giving, clothed and clean living men and women. Ernest Kivett, now located at Greenup, and serving Friends Grove and Harmony Meetings, was present with many of his congregations. Helpful evangelistic meetings have been conducted in three meetings of the Quarter. The one at Harmony conducted by Lewis E. Stout, resulted in a number of conversions and additions to the church. At West Union, the pastor, Lee Guyer, was assisted in special meetings by Everett Gerrard and wife of Dana, Indiana, and the faithful sowing of seed will eventually produce fruit. At Pleasant Grove where Mary A. and Oscar Fox are pastors, special meetings were conducted by the Gerrards also, and the gospel was faithfully sung and preached. Many came forward seeking pardon and sanctification with "signs following" that they had obtained.

The annual New Year's dinner was held in the College Avenue Friends Meetinghouse Oskaloosa, Iowa, at noon, Saturday, January 1. According to custom, the families brought baskets full of a variety of good things, and the men of the church did the serving. Following the dinner there was a short program consisting of vocal and trumpet solos, readings, a short talk by the pastor, and a community "sing." The Christmas Sunday School program was held the afternoon of December 26 when the departments of the children's division each presented a part in music, readings and exercises, which was followed by the presentation of "White Gifts" amounting to more than \$110. The last part was a pageant "The Nativity" given by the Young People's and Adult departments. The varied parts made it especially pleasing to the large audience.

Class Friendly of the Worcester Friends Bible School, Worcester, Mass., held a food sale, November 30, in one of the larger department stores, netting \$37.43. Again, on December 1, a gift sale was held, followed by a basket lunch, the men paying for the lunches which were contributed by the women, and they netted \$95.20. To Friends-

ville Academy was sent \$100, and at a meeting of the class, December 14, it was voted to send the remainder to the Indian work.

The services in Spiceland, Indiana, Friends meeting during December all pointed to the Christmas season. The first Sunday the pastor, William O. Fox, spoke on "Watching" and on "Ruth, who made a Decision." The next week, the themes were "Being Counted" and "Wise Men Looking for Christ." Music was furnished by the men's chorus. "Five Christmas Bells" and "Five Christmas Joys" with Carols in the evening, were given on the third Sunday. On the morning after Christmas, "Crowded Out" was the theme, and in the evening the climax was reached in a cantata "Why the Chimes Rang" given in connection with a program by the children to a crowded house, which was greatly appreciated. Officers and teachers of the Junior department gave a party at the church, December 17, when about seventy children and their mothers enjoyed the Christmas tree and Santa Claus. They brought contributions for the Near East Relief which amounted to more than ten dollars.

The Executive Committee of Western Yearly Meeting issued a letter to each congregation setting aside one day, January 5, in the midst of the Week of Prayer, to be observed throughout the Yearly Meeting as a day for special prayer in the homes and in the churches for all its members with their responsibilities, and for our work and workers at home and abroad. Special hours for prayer were suggested in the homes between 6 and 8 a. m., and in the churches between 10 and 12 a. m. and between 7 and 9 p. m.

John Riley writes from 1712 Spring Garden Street, Greensboro, N. C., that since closing their work at Spring Garden Meeting last spring he has been engaging in evangelistic work but that they are now ready to locate in pastoral work as the way opens.

A good meeting was held last month at Bethel Friends Church near Mooresville, Indiana, by Orley Smith. The old-fashioned gospel was preached and although outsiders were not reached, the church members saw their responsibility more than ever and many were definitely blessed. Lewis E. Stout of Plainfield helped in the meeting at Hazelwood which was also owned of the Lord. In both meetings prayer was urged upon Christians as the only basis for revival results that would stand the judgment test. The ministry of both evangelists was a great blessing to the pastors of these meetings.

A Father and Son banquet was given at the First Friends Church, Van Wert, Ohio, January 4, with over a hundred men and boys participating in the event. During the banquet hour, William Hayes gave several

comic recitations. The principal speaker of the evening was William J. Sayers of Muncie, Indiana, who gave a very interesting talk in keeping with the occasion. Music was furnished by the male chorus of the church.

MARRIAGES

BUNDY-SMITH—At the home of the bride, New Holland, Indiana, December 25, 1926, Velva Smith, daughter of Benjamin Smith, and Chester E. Bundy, son of William F. and Margaret Bundy of Amboy, Indiana. Parvin W. Bond, minister.

DEATHS

BROWN—At Emporia, Kansas, December 27, 1926, Robert E. Brown, aged 90 years. Born near Westmoreland, Indiana, he was twice married and outlived both companions and his family of eight children. In 1867, he came to Kansas and since lived within the limits of Cottonwood Quarterly Meeting. For more than forty years he was a minister in the Friends Church, a faithful preacher of the Word and valiant for the vital truths of the gospel in the power of godliness. Friends from Emporia, Walnut Grove and Cottonwood were in charge of the funeral services.

HARRIS—At his home in Colorado Springs, Colorado, December 24, 1926, William Riley Harris, son of Phineas and Esley Tisor Harris, in his 84th year. He served as a minister of the gospel for over fifty years, having been recorded a minister in 1874, in Iowa. In several States, principally in Kansas, he served as evangelist and pastor. In 1863, he married Elizabeth Haworth, who after fifty years of happy married life went to her eternal home in 1913. Ten years later he married Phebe A. Raley. He is survived by his faithful wife, one brother, one son, three daughters and several grandchildren. Interment in Friends cemetery at Independence, Kansas.

JOHNSON—Near Holland, Virginia, December 27, 1926, James Robert Johnson, in his 77th year. Born in the Isle of Wight County, Virginia, he spent most of his adult life in Box Elder community and was for fifty years a member of Somerton monthly meeting. He is survived by his wife, a twin brother, three half-brothers and two half-sisters.

CALIFORNIA

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Ta. Indiana Surface Car, or
South Side Elevated to 434. Bible School 9:45;
Worship 11:00 a. m. Second Sunday each month
is Suburban day, with luncheon served at 12:30
and Discussion Group meeting at 2:00. Willard
H. Farr, Clerk, 6024 Dakin St. Telephone Kil-
dare 0872. Names and addresses of Friends
coming to Chicago should be sent to the above
address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy
Road, near Linwood. Take Fourteenth or Clair-
mont cars. Bible School 10:00 a. m. Meetings
for Worship, 11:00 a. m. and 7:30 p. m. Chris-
tian Endeavor, 6:30 p. m. A cordial invitation
to all friends everywhere. Pastor, Ira C.
Dawes, 2322 Leslie Ave. Phone Arlington 3940J.
Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave.
and Shoshone Sts. Bible School 9:45; Meet-
ing for Worship 11:00 and 7:30. C. E., 6:30.
Pastor, Charles A. Mott, 4005 Meade Street,
Phone Gal. 3581J. A cordial welcome to all
out-of-town Friends.

LOS ANGELES, CALIFORNIA
First Friends Church, 950 West 17th St., at
Toberman. Usual Sunday services. David E.
Henley, Pastor; residence 1329 Toberman, phone
Beacon 8650.

KNOXVILLE, TENNESSEE
Knoxville Friends Church, Corner of Luttrell
Ave. and Lovinia St. Take No. 2 Street car to
Luttrell and walk one block west or take Foun-
tain City car No. 3 to Lovinia St., walk two
blocks North. Bible School 9:30 a. m. Meetings
for Worship 10:30 a. m. and 7:30 p. m. Chris-
tian Endeavor 6:30 p. m. Monthly Business
Meeting held on first Wednesday of each month
at 7:30. An urgent invitation to all Friends
everywhere. Pastor, John E. Snavelly, residence
No. 316 E. Anderson. Phone E. K. Coggins,
No. 1622 old phone.

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